


**A**n Epistle  
or exhortacion, to  
vnitie & peace, sent fro the  
Lorde Protector, & others  
the kynges moste honora-  
ble counsaill of England.  
To the Nobilitie, Gen-  
tlemen, and Commons,  
and al others the ins-  
habitauntes of  
the Realme  
of Scot-  
lande.





Edward, by the grace of  
 God Duke of Somersett, Erle  
 of Hertforde, Viscount Beauchamp,  
 lord of Helmour, vncle to the kynges highnes  
 of Englande, Gouvernor of his moſte royall  
 perſone, and Protector of all his Realmes,  
 dominions and Subiectes, Lieutenannt ge-  
 nerall of all his Maſeſties Armies, bothe by  
 lande and ſea, Treasuroꝝ and Erle Mar-  
 ſhal of Englande, Gouvernor of the Iſles of  
 Gernesey & Jerſey, and Knight of the moſte  
 noble ordꝛ of the Garter, with others the  
 Counſaill of theſaied moſte high and noble  
 Prince EDVVAR D, by the grace of God  
 of Englande, Fraunce and Irelande, kyng,  
 defender of the faith, and in yearth vnder  
 Chriſte the ſupreme hedde of the Churche of  
 Englande & Irelande: To the nobilitie,  
 and counſailloꝝ, gentlemen and the  
 commons, and all others the in-  
 habitauntes of the realme  
 of Scotland: Greeting  
 and Peace,



CONSIDER-  
 yng with our ſel-  
 fes the preſent ſtate  
 of thynges, & wei-  
 yng moze depelye  
 the maner and termes, wherein  
 A.ij. we

# AN EPISTLE

he and you do stāde: It maketh  
 vs to merueille what euil & fatal  
 chaūce doth so disseuer your har-  
 tes, and maketh them so blinde  
 and vniindfull of your profite  
 and to still conciliate and heape  
 to your self mooste extreme mis-  
 chieues: the whiche, we (whō you  
 will nedes haue your enemies)  
 go aboute to take awaie frō you  
 and perpetually to ease you ther  
 of. And although by all reasone  
 and ordze of necessitie, it should  
 bee rather moze conuenient for  
 you to seke and require, mode-  
 rate agrementes of vs (whō god  
 hath hether to, accordyng vnto  
 our mooste iuste, true, and Godly  
 meanynge and intētes, prospe-  
 red and setforwarde, with youre  
 affliction and miserie) then that  
 we, beyng superiours in the feld  
 Masters



## EXHORTATORIE:

Masters of a great part of your  
realme, should seke vpon you:  
Yet to thintent that our charita-  
ble mynde and brotherly loue,  
should not cease by all meanes  
possible, to prouoke and cal you  
to youre awne commoditie and  
profite, euen as the father to the  
sonne, or thelder brother would  
do to the yonger brother: And as  
the louyng Physicion, would do  
to the mistrustfull and ignoraunt  
patient, we are cōtent to call and  
crye vpon you, to looke on your  
state, to auoyde the greate cala-  
mitie your Countrey is in: To  
haue vs rather brothers, then e-  
nemies, rather Countreymenne,  
then Conquerours. And if your  
Gouernoꝝ or Capitaines, shall  
reteigne and kepe from you this  
oure exhortacion, as heretofore

A.iiij. thet

# AN EPISTLE

thei haue doen : our Proclama-  
 ciō tendyng to the like effecte, for  
 their awne pꝛiuate wealth & cō-  
 moditie, not regardyng though  
 you bee still in miserie, so they  
 haue profite and gouernaunce  
 ouer you, & shall still abuse you,  
 with feyned and forged tales :  
 Yet this shalbee a witnesse afoze  
 God, and all Christian people,  
 betwixte you and vs, that wee  
 professyng the Gospell of Christ  
 accor dyng to the doctrine there-  
 of, doo not cease to call and pro-  
 uoke you, from the effusiō of your  
 awne blood, from the destruccion  
 of the realme of Scotland, from  
 perpetuall enemitie and hatred,  
 from the finall eradication of  
 your nacion, and from seruitude  
 to fozeyne nations: to libertie, to  
 amitie, to equalitie with vs, to  
 that

# EXHORTATORIE.

that, whiche your writers hath  
alwayes wished, mighte once  
come to passe. VVHO that hath  
red thistories of tyme paste, and  
doth marke and note the greate  
battailes, fought betwixte En=  
glande and Scotland, thincur=  
sions, roades, and spoyles, whi=  
che hath been doen on bothe the  
parties: The realme of Scot=  
lande siue tymes wonne by one  
kyng of Englande: The Scot=  
tische kynges, some taken priso=  
ners, some slain in battaill, some  
for very sorowe and discomforte  
vpon losse, dyng and departing  
the world: and shall perceiue a=  
gain, that of all nacions in the  
worlde, that nacion onely beside  
England, speaketh thesame lan=  
guage: and as you and wee bee  
annexed and ioyned in one Is=  
A.iiij. lande,

# AN EPISTLE

lande, so no people so like in manner, forme, language, and all condicions as we are: Shal not he thynke it a thyng verie vnmete, vnnaturall, and vnchristia that there should be betwixte vs so mortall warre, who in respect of al other nacions, be, & should bee, like as twoo brethren of one Islande of greate Britayn: And though he were a straungier to bothe, what would he thynke moze mete, then if it wer possible one kyngdome be made in rule, whiche is one in language, and not to be diuided in rulers, whiche is all one in Countrey. And for somuche as twoo successions canot concurre and fal into one, by no maner of other meanes, then by mariage, whereby one bloude, one lignage and parentage,



## EXHORTATORIE;

fage, is made of twoo; and an indefecible right geuen of bothe to one, without the destruccion and abolishing of either: If god should graunt that whatsoeuer you would wish, should be doen what could you wish, other then that, whiche now, not by fortune hath chaunced, but by his infinite mercie and moſte inſcrutable pzouidence, as carefull for you, he hath geue vnto you. The whiche thyng, that you should also thinke to come of his disposition, and not by blynd fortune how unlikely hath it been, & how sodainly hath it turned, that the power of God might be ſhewed: Your laſt Kyng beyng a Prince of muche excellencie and young, (whō you know, after a pzomiſe broken contrary to his honour:

A. b.

And

# AN EPISTLE

And a misfortune by iust iudgement of **GOD** folowynge vpon it' **GOD** either by sorowe, or by some other wise at his inscrutable pleasure, did take away from you) had thzee childzen. Did not almightie **GOD**, as it were to shewe his will and pleasure to be, that the long cōtinued warre and ennemitie, of bothe the naciōs should be taken awaie, and knit in perpetuall loue and amitie, take the two men childzen of those babies, beyng distaunt the one frō the other, and in diuerse places, bothe as it were at one tyme, and within the space of xxiiii. houres, leauynge but one mayden child and **Princesse**.

When the moſte wiſe and victorious **Prince**, late our **Kyng** and **Maſter**, kyng **Hēry** theight  
in

## EXHORTATORIE.

in other of his mariages not  
most fortunate, had by his most  
lawful and moste verteous wife  
Quene Jane, his other two wi-  
fes befoze that mariage depar-  
ted this worlde, and neuer sur-  
mise noz question made of that  
mariage, sithe that tyme to this  
daie, noz so muche as all her  
life tyme, name oz mocion, to, oz  
of any other wife, one Prince of  
so high expectacion, of so greate  
giftes of God, the right and vn-  
doubted heire of the Realme of  
England, and his maiestie one-  
ly of male issue, left behynd hym  
to succede the imperial Crowne.  
If nothyng els had been dooen,  
what can any wise oz any Chri-  
stian manne, that thynketh the  
worlde to be gouerned by Gods  
prouidence, and not by fortune,  
thynke

# AN EPISTLE

thinke otherwise, but that it was  
 Gods pleasure it should bee so,  
 that these twoo realmes should  
 ioyne in mariage, and by a god-  
 ly Sacrament, make a Godly,  
 perpetuall, and moste frendly v-  
 nitie and concozd. wherby suche  
 benefites, as of vnitie and con-  
 cozd commeth, may through his  
 infinite grace, come vnto these  
 realmes. Or if any man of you,  
 or of any other nacion doubteth  
 hereof, excepte that you loke for  
 miracles to bee doen herein, and  
 yet if ye marke all the possibili-  
 ties of the natures of the twoo  
 princes, the children alreedy had,  
 the doubtfull chaunce, least eche  
 of theim should haue a sonne, or  
 bothe daughters, or not of mete  
 ages, with other circumstaūces  
 both of the partie of this realme  
 of



# EXHORTATORIE.

of Englande, and that of Scot-  
land, whiche hath not chaunced  
in viii. C. yeres, it must nedes be  
reconed a greate meruail and a  
miracle. But let it be no miracle  
seyng that God dooth not nowe  
speake in oracles as emōges the  
Jewes he did: And present pro-  
pheties now a daies, bee but ei-  
ther not certain, or els not plain;  
What moze certaintie can bee  
had of Gods will in this case,  
then the before reherſed dooeth  
bryng? But if G O D hymſelf  
ſhould ſpeake, what could he  
ſpeake moze then he ſpeaketh in  
theſe: cal you them prouidences  
or chaunces? If you bee ſtill af-  
flicted and puniſhed, may he not  
ſaie: I of my infinite metcie and  
loue to your nacion, had prou-  
ided a right heire and a prince to  
the

# A N E P I S T L E

the one, and a right heire & prin-  
ces to the other, to bee ioyned in  
my holy lawes, and by the lawe  
of nature, and the world to haue  
made an vnitie, concord, and  
peace, in the whole. Ifle of bothe  
the realmes, you refused it, you  
loued better dissencion then v-  
nitie, discorde then agremente,  
warre then peace, hated then  
Loue and Charitie. If you doo  
then therfore smart for it, whom  
can you blame, but youre awne  
election: BVT because some of  
those, who maketh hereto impe-  
dimentes, who cannot but con-  
fesse, that there appereth Gods  
prouidence herein, and opportu-  
nitie and occasiō geuen, to vnite  
both the realmes: yet may here-  
after saie, and heretofore hath  
saied, that the faulte herein is,  
that

## EXHORTATORIE.

that wee seke not equalitie, nor  
the mariage, but a conquest, wee  
would not be frēdes, but be loz-  
des. Although our Proclamaci-  
ons at the laste warres, dooeth  
enough declare the contrary, yet  
here wee proteste and declare to  
you, and all Christian people, to  
be the kynges Maiesties mynd,  
our Masters, by our aduise and  
counsaill, not to conquer, but to  
haue an amitie, not to wyne by  
force, but to conciliate by loue,  
not to spoyle and kil, but to saue  
and kepe, not to disseuer and di-  
uorce, but to toyne in mariage  
from high to low, bothe the real-  
mes, to make of one Isle one  
realme, in loue, amitie, concorde,  
peace, and Charitie. Whiche if  
you refuse, and driue vs to con-  
quere, who is giltye of the blood

Shed:



# AN EPISTLE

Med: Who is the occasion of the  
 warre: Who maketh the battai-  
 les, the brennyng of houses, and  
 the deuastacion whiche shall fo-  
 lowe: CAN it be Denied, but that  
 we haue the great seale of Scot-  
 lande, graunted by the Parlia-  
 ment of Scotlande, for the ma-  
 riage whiche should bee made,  
 with assuraunces and pledges,  
 vntil the perfozmaunce: And this  
 in the tyme that the late kyng of  
 molte famous memorie, our so-  
 ueraigne Lorde kyng Henry the  
 eight did reigne, and in the tyme  
 of thesame your Gouernor, who  
 now is the erle of Arreigne, who  
 then beyng a chief dooer and la-  
 bozer therein, for the high & ine-  
 stimable benefite of that realme.  
 So sone as he was by the late  
 Cardinall of S. Andrews and o-  
 thers,



## EXHORTATORIE.

thers, with certain vaine feares & hopes, and gredines of dignitie peruerthed, reuolted frō his first agtment, and put al the realme to the losse of suche holdes and foztresses, as be now taken from you: and to the losse of a fough-ten feld, foz the which we are so-ry, if otherwise peace could haue been cōcluded, foz his awne pri-uate lucre, & rechelesnes of that noble Realme. And what ende canne you loke of this maner of procedynges, but suche successe as heretofore hath been experi-mēted and assaied: we offre loue, we offer equalitie & amitie, we o-uercome in war, and offer peace, wee wyne holdes, and offre no conquest, we gette in your lande and offre Englande: What can be moze offered and moze profe-

B. j.

ted

# AN EPISTLE

red, then entercourse of merchañ  
dises, enterchaunge of marriages  
the abolishing of all suche our  
lawes, as prohibiteth thesame,  
oz might bee impediment to the  
mutuall amitie. We haue offerd  
not onely to leaue thaucthoritie,  
name, title, right, oz chalenge of  
conquerours: but to receiue that  
whiche is the shame of mē ouer-  
comed, to leaue the name of the  
nacion, and the glozy of any vi-  
ctorie if any wee haue had, oz  
should haue of you, and to take  
the indifferent old name of Bri-  
taynes again, because nothyng  
should be left, of our part vnof-  
fered, nothyng of your part vn-  
refused, whereby you might bee  
inexcusable: And all the worlde  
might testific, all other meanes  
not beying able to do any thyng,  
after

## EXHORTATORIE

after many other waies and remedies attempted: Battail of vs to be takē, as an extreme refuge, to atteigne righte and reason, amonges Christian men. IF any man maie rightfully make battail, for his espouse and wife: the daughter of Scotland, was by the greate seale of Scotland, promised to the sonne and heire of Englande. If it bee lawfull by Gods Lawe, to fighte in a good querell, and for to make peace: This is to make an ende of all warres, to conclude an eternall and perpetuall peace, whiche to confirme, wee shall fighte, and you to breake, is it not easie to Decerne who hath the better parte? GOD and the sworde, hath all ready, and shall hereafter, if there bee no remedie

B.ij.      trie

# AN EPISTLE

trie it. Who so willethe the marriage to goo forwarde, who nuyndeth the peace and tranquillitie of bothe the Realmes, who willethe no conquest to bee had, but amitie and loue to bee established betwixte vs, wee refuse no manne: let hym bryng his name and his pledge, of good seruice in this querrell, he shal not onely be receiued to y<sup>e</sup> amitie, but shal haue sufficient Defence agaynst the aduersaries: VVE neither do nor intend, to put any man from his takkes or offices, onlesse he will needes resist, & so cōpell vs thereunto. What face hath this of cōquest? We intend not to dissherit your Quene, but to make her heires, inheritors also to England. What greater honoz can you seke vnto your Quene, then  
the



# EXHORTATORIE.

the mariage offered: What more  
 meete mariage then this, with  
 the kynges highnes of Englād:  
 What more sure Defence, in the  
 noneage of your Quene, for the  
 Realme of Scotlande, then to  
 haue England patron and gar-  
 rison: We seke not to take from  
 you youre lawes nor customes:  
 But we seke to redresse your op-  
 pressions, whiche of diuerse, you  
 do sustein. IN the realme of En-  
 gland, diuerse lawes and custo-  
 mes be, accordyng to the aunci-  
 ent vsage of the parties thereof.  
 And likewise in Fraunce, Nor-  
 mādy, and Gascoigne, hath sun-  
 dery kynd of ordres: Hath al the  
 realmes and dominions whiche  
 the Emperoz now hath, one and  
 one sorte of lawes: These vain  
 feares and phantasies, of expul-  
 sion

## A N E P I S T L E

sion of youre nacion, of chaung-  
yng the lawes, of makyng a cō-  
quest, bee driuen into your hed-  
des, of those who in deede, had  
rather you were all conquered,  
spoyled, & slain, then thei would  
lose any poynte of their will, of  
their desire of rule, of their exi-  
stimacion, whiche thei knowe in  
quietnes would bee sene what it  
wer, as it were in a calme water.  
Now in this tumulte of discorde  
whē the realme is tossed vp and  
doun, with waues and sourses  
of battaill, fampne, & other mis-  
chief, whiche the warr bringeth,  
thei thynke thei cānot be espied.  
But looke on thē, you that haue  
wit and prudence, and consider  
the state of your Quene and re-  
alme: YOV wil not kepe her sole  
and vnmariēd, the whiche were  
to

# EXHORTATORIE.

to you greate dishonour. If you  
mary her within the realme, that  
cānot extynguish the title which  
we haue to the Crowne of Scot=  
lande: and what dissenciō, enuie,  
grudge, and malice, that shall  
brede emonges you, it is easy to  
perceiue. You will mary her out  
of the Realme: our title remay=  
neth, you be subiectes to a forein  
Prince of other Countrey, ano=  
ther language: and vs ye haue  
yours enemies, euen at your el=  
howe, your succours farre of frō  
you. And be we not in y<sup>e</sup> bowels  
now of the realme: Haue we not  
a greate parte thereof either in  
subiecciō, oz in amitie and loue?  
Who shall come into your Re=  
alme, but he shall bee mette with,  
and fought with, if nede be, euen  
of youre owne nacion, who bee  
B.iiij.      faithfull

# AN EPISTLE

faithfull & true to the realme of  
 England, in þ way of this moſte  
 Godly vniõ by mariage. And if  
 any fozein power, Prince oz po-  
 tẽtate, whoſoeuer be your aider,  
 to noziſhe ſtill diſcozd, ſende you  
 an armie alſo: how thall thei op-  
 preſſe you, fill your houſes, waſt  
 your groundes, ſpende and con-  
 ſume your vitail, holde you in  
 ſubieccion, and regarde you as  
 ſlaues, which without thẽ could  
 not liue, take your Quene to be-  
 ſtowe as thei liſt, and leaue your  
 realme, eſpecially if their Kyng  
 oz ruler (as perchaunce he maye  
 be) in other warres, be otherwiſe  
 occupied, to be a pray to vs & a  
 true conqueſt. Then it ſhalbe to  
 late to ſate; we will haue a mari-  
 age and no conqueſt, wee wiſhe  
 peace and amitte, we are wery of  
 battaill



# EXHORTATORIE.

battaill and miserie. The stub-  
borne ouercomed must suffre the  
victours pleasure, and pertina-  
citic will make the victoꝝ more  
insolent, whereof you your selfe  
haue geuen the cause. If thei sed  
money and Capitaines, but no  
souldioꝝ: First if thei be Capi-  
taines; who ruleth & who dooth  
obeye, who shall haue the honoꝝ  
of the enterprise, if it bee well a-  
chieued: But whether it bee well  
achieved oꝝ no, whiche numbre  
is that, that shalbee slain, whose  
bloodde shalbe shed: Their mo-  
ney peraduenture shalbe consu-  
med, and their commaundemen-  
tes obeyed: But whose bodies  
shall smarte for it: Whose lādes  
shalbee wasted: Whose houses  
burned: What realme made de-  
solate: Remembꝛe what it is to

B.v. haue

## **A N E P I S T L E**

haue a forein power within you  
a strong power of your enemies  
vpō you, you as it were the cāpe  
and plain, betwixt them to fight  
on, and to be troden vpon, bothe  
of the victor and the ouercomed.  
And imagine you se before your  
eyes, your wives and daughters  
in daungier of the wantonnesse  
and insolēcie of the souldiours,  
the proude lookes of the Capi-  
taines and souldiours, whō you  
cal to helpe you, the contēpt you  
shall bryng your nacion in: And  
then take hede lest in deede that  
follow, whiche you feare, that is  
that you shalbe by them conquē-  
red, that you shalbe by them put  
from your holdes, lādes, tackes,  
and offices: that youre lawes by  
them shalbe altered: That your  
naciō shalbe by them destroyed.

**Consider**

# EXHORTATORIE.

Consider in this realme: Did not the Britaynes call in the Saxons for helpe, and by them were put out? Where bee the Pictes, once a great nacion betwixt you and vs: Howe did the nacion of Fraunce put out the Galles out of all Fraunce: Howe gotte the Turke first all Grecia, and now a late Hungarie, but beyng called in for to aide and helpe: And did not the Gothes by like meanes get all Italie: And the Lombardes one part thereof, now called Lombardy: What loke you for more: Ready souldiours and hauyng the weapons in their handes, & knowing that you cannot liue without them, what wil thei not comaunde you to do: What wil thei not excothe vpon you: What will thei not thynke thei maie

# A N E P I S T L E

maie dooe? And what will they  
thinke that you dare doo? This  
fozein helpe is your confusion,  
that succour is your detriment,  
the victoꝝy so had, is your serui-  
tude, what is then to be thought  
of losse taken with theim? The  
straūgers and fozein souldiours  
shall oppresse you within, oure  
power & strength without: And  
of youre awne nacion, so many  
as loueth quietnes, Godlines,  
and the wealth of your realme,  
shall helpe also to scourge and  
afflicte you. Is it not better to  
compose & acquiete al this cala-  
mitie and trouble by mariage?  
To ende al sorowes and battai-  
les, by suche and so honozable a  
peace? How hath the Emperour  
Spayne and Burgondy, not by  
title of mariage? Howe holdeth  
the



## EXHORTATORIE.

the frêche king Britaigne, now  
lately adnexed to that Crowne,  
not by title of mariage: Howe  
hath al the greate princes of the  
wozrde happely, and with quiete  
made of two kyngdomes one, of  
diuerse lordshippes one: of na-  
cions alwaies at warre with the  
self, or els in doubtful peace, one  
well gouerned kyngdome, rule  
and Dominion, but by that most  
Godly, moste quiete, moste ami-  
cable composition of mariage:  
Two meanes ther is of makynge  
one rule, whereto title is pzeten-  
ded, and perfite agrement betwixt  
twoo nacions: Either by force &  
superioritie whiche is conquest,  
or by equalitie and loue, whiche  
is parentage and marryng: ye  
hate the one, that is conquest,  
and by refusynge the other, you  
enforce

## A N E P I S T L E

enforce it vpon you: you will not haue peace, you will not haue alliance, you will not haue concord: and conquest comneth vpon you whether you will or no: And yet if all thynges were considered, wee feare it will appere, that it were better for you to bee conquered of vs, then succoured of straungiers, lesse losse to your gooddes, lesse hurte to your lande, lesse dishonour to your realme: This nacion which is one in tongue, one in Countrey and birth, haupng so litle diuersitie to occupie y<sup>e</sup> whole, the othet powers to come into you, neither like in language, ne yet like in behauior, who should rule ouer you, and take you to be but their slaues. But we esteemes and finally declare, and protest vnto you,

## EXHORTATORIE.

you, that although for the better  
furtheraunce of this godly pur=  
pose, of vniting the realmes, and  
for the sure Defence of theim, whi=  
che fauoreth the mariage, we are  
compelled for the tyme, to kepe  
holdes, to make fortificaciōs in  
poure Realme: Yet the Kynges  
Majesties mynde, and determi=  
nate pleasure, with oure aduise  
and counsaill, to bee as before is  
declared, where fauour maie be  
shewed, not to vse rigoure, if by  
condicions you will receiue this  
amitie offered, not to followe cō=  
quest, we desire loue, vnitie, con=  
cord, peace and equalitie: let nei=  
ther your Gouvernour, nor your  
Kirkmen, nor those who so often  
hath falsified their faithe & pro=  
mise, and by treacherie and fals=  
hed, be accustomed to prolōg the  
tyme,

# AN EPISTLE

tyne, fede you further with faire  
 wordes, and bryng you into the  
 snare, from whence thei cannoe  
 deliuer you. Thei wil peraduen-  
 ture prouide for theiuelles, with  
 pencions in some other Realme,  
 and sett souldiours straungiers  
 in youre holdes, to kepe you in  
 subieccion, vnder pzetense to de-  
 fende them against vs. But who  
 prouideth pécions for you? How  
 are you defended, when thei bee  
 fled awaie? Who cōquereth you  
 whē the straunge souldiours oz  
 Capitaines hath your holdes?  
 When your land is wasted, and  
 the realme destroyed, & the more  
 part kept frō you? Who will set  
 by the mariage of the Quene, to  
 buye a title with the war of En-  
 glande, to mary the name, ano-  
 ther mightie Kyng holdyng the  
 lande



## EXHORTATORIE

lande: If we twoo beyng made  
one by amitie, bee moſte hable to  
defende vs againſt all nacions:  
and haupng the ſea for wall, the  
mutuall loue for garrifon, and  
God for defence, ſhould make ſo  
noble and wel agreyng Monar-  
chie, that neither in peace wee  
maie bee aſhamed, nor in warre  
affraied, of any worldely or for-  
rein power: why ſhould not you  
bee as deſirous of theſame, and  
haue as muche cauſe to reioyce  
at it as we? If this honour of ſo  
noble a monarchie, do not moue  
you to take and accepte amitie,  
let the grief and the daungier of  
the before named loſſes, feate  
you to attempt that thyng whi-  
che ſhall diſpleaſe God, encreaſe  
warre, daungier youre Realme,  
deſtroy your landes, vndo your  
C.ſ. children

## A N E P I S T L E

childzen, waste your groundes,  
desolatey oure Countreys, and  
bryng all Scotlāde either to fa-  
myne and miserie, or to subiecciō  
and seruitude of another naciō.  
Wee require but your promised  
Queene, your offered agtement of  
vntie, the toynyng of bothe the  
nacionys: whiche God of his in-  
finite clemencie and tendze loue  
that he hath declared, to beare  
to bothe the naciōs, hath offered  
vnto vs bothe, and in maner cal-  
led vs bothe vnto it: VVHOS  
callpng & prouocacion, we haue  
and will followe, to the beste of  
oure powers, and in his name,  
and with his ayde, admonicion,  
exhortacion, requestes, and Em-  
bassaides, not beyng hable to do  
it, and to finde stablenes in pro-  
mises: We shal not willyng, but  
constrained

## EXHORTATORIE.

constreined, pursue the battaill  
chastice the wicked and malici-  
ous, by the angrie Angelles of  
GOD, the fire and Sworde.  
Wherefore, wee require & exhort  
all you, who hath loue to youre  
Countrey, pitie of that realme, a  
true hart to your quene & Mai-  
stresse, regarde of youre honoꝝ  
and promises, made by y<sup>e</sup> greate  
Seale of Scotlande: And who  
fauoꝝeth the peace, loue, vnitie,  
and concoꝝd, and that most pro-  
fitable mariage, to entre and to  
come to vs, and declaryng your  
true and godly hartes therunto,  
to ayde vs in this moste Godly  
purpose & enterpryse: be witnesse  
of our doynges, we refuse no mā  
tempozall ne spirituall, loꝝde ne  
larde, gentilman, ne other, who  
will ayde this our purpose, and  
C.ij. minishe

# A N E P I S T L E

minishe the occasion of slaught-  
 er and destruccion, to whom we  
 shall kepe the promisses hereto-  
 fore declared, and further see re-  
 ward & recompence made accor-  
 dyng to deserte. And for a more  
 sure profe, and playner token of  
 the good mynd & wil whiche we  
 beare vnto you: that whiche ne-  
 uer yet before was graunted to  
 Scotlande, in any league, truce  
 or peace, betwixt Englande and  
 Scotlande, because you shall  
 haue profe of the beginnyng, of  
 loue and amitie of bothe the re-  
 almes: the kynges highnes, con-  
 siderpng the multitude of them,  
 whiche is come to his maiesties  
 deuocion, and of them that bee  
 well willers and ayders, of this  
 Godly enterprise, hath by oure  
 aduise and counsaile graunted, &  
 by



## EXHORTATORIE.

by these presentes doeth graunt,  
that from hencefurthe, all maner  
of merchaūtes, and other Scot-  
tishmen, who will entre their na-  
mes, with one of the lieutenan-  
tes or wardens of the Marches  
or any other of the Kyniges ma-  
iesties officers hauyng auctho-  
ritie, and there pofesse to take  
parte with vs, in this befoze na-  
med godly purpose, to his awne  
cōmoditie, and to serue all suche  
as be of thesame agreement: may  
lawfully, and without any trou-  
ble and vexacion, entre into any  
Porte, Creeke, or Hauen of En-  
glande, and vse their trafique of  
merchaundise, either by lande or  
sea, bye and sell, bypnyng in the cō-  
moditie of Scotlande, and take  
and cary furth the commodities  
of England, as liberally and as  
C.iiij. Freely,

## AN EPISTLE

frely, & with thesame, & no other  
custome oz paimentes therfoze,  
then Englishmen, & the Kynges  
subiectes doth at these pzesentes  
myndyng further vpon the suc-  
cesse hereof, to gratifie so y fur-  
therers of this moste Godly en-  
terpryse and vnion, that all the  
world may be witnes of y great  
zeale and loue, whiche his high-  
nes dooeth beare, towarde you  
and your naciō. And all this the  
Kynges highnes by our aduise  
and counsaill, hath willed to bee  
declared vnto you, and geuen in  
commaundement to vs, and all  
his Lieuetenautes, Wardens,  
Rulers, and other hed officers,  
ministers & subiectes, to see exe-  
cuted and doen, according to the  
true purporze, effecte and mea-  
nyng therof. Fare you well.

EXHORTATORIE.

At Londo the v. of Febzuaris  
In the seconde yere of the reigne  
of the moſte noble Prince and  
our ſouereigne Lorde, Edward  
the. vi. by the grace of God, of  
Englande, Fraunce & Ireland,  
kyng, defender of the faith,  
and in yearthe vnder  
Chriſt the ſupreme  
hedde of the  
Churche  
of  
Englande and  
Irelande.

EXCVSM  
LONDINI, IN  
AEDIBVS RICHARDI GRA-  
TONI, TYPOGRAPHI  
PHIREGII.

*Anno salutis humane.*  
**M.D.XLVIII.**

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CVM PRIVILEGIO  
AD IMPRIMENDUM  
SOLVM



